




# Implementation of the Legal Value of Bhinci-Bhinciki Coolies of The Sultanate of Buton in The Maintenance of Government

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## Article Info

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## Abstract

**Introduction:** Recognition of the existence of customary law in Indonesia has existed since the time of the independence of the Republic of Indonesia, which until now has been formally recognized by amendments to the 1945 Constitution of the Republic of Indonesia. This is expressly regulated in Article 18B paragraph (1) and paragraph (2) of the 1945 Constitution of the Republic of Indonesia.

**Purposes of the Research:** To find out how far the Implementation of Constitutional Law Values of the Dignity of the Seven Buton Sultanates in the Implementation of Government.

**Methods of the Research:** This type of research uses an empirical juridical type, with historical, conceptual and statutory approaches. Data is a collection of information needed in the implementation of a research that comes from various sources. Data obtained from the field both primary and secondary data were analyzed using qualitative analysis techniques, then presented in a descriptive form.

**Results of the Research:** The legal values of Bhinci-bhinciki Coolies in the Baubau City Government include a culture of shame (*pomae-maeaka*), meaning that they are ashamed to do disgraceful things such as KKN, a culture of caring for each other (*popia-piara*), a culture of mutual love (*poma-maasiaka*), and culture of mutual respect (*poangka-angkataka*), so as to create a harmonious, safe, peaceful and peaceful atmosphere. Teachers value their students, parents love their children, and leaders value their subordinates. Subordinates who excel are given gifts/rewards such as salary increases and regular attention to promotion. Conversely, subordinates who violate are given sanctions/punishment.

## 1. INTRODUCTION

Indonesia is a country of law,<sup>1</sup> The state as an organization of power has occupied a central position in the collective life of modern humans, the state is no longer only seen as an absolute entity, where all stakeholders supporting the existence of the state must submit to the rulers of the state without reserve. However, the state must follow what is the will of the people who have formed the state itself, cannot ignore the sources that make up the state

<sup>1</sup> MPR RI, *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945* (Jakarta: Sekretariat jenderal RI, 2013).

Faharudin, "Implementation of the Legal Value of Bhinci-Bhinciki Coolies of The Sultanate of Buton in The Maintenance of Government"

(humans, both individually and collectively).<sup>2</sup> after Indonesia became independent and became a nation state, ethnic groups or ethnic groups with diverse socio-cultural, socio-political and legal conditions agreed to live together in the Unitary State of the Republic of Indonesia. It's just that, even though the various ethnic groups have agreed to live together in the Unitary State of the Republic of Indonesia, with the motto *Bhineka Tunggal Ika*.<sup>3</sup> National development is carried out in the framework of the development of the Indonesian people as a whole and the development of Indonesian society as a whole to create a society that is prosperous, just and prosperous, both material and spiritual, based on Pancasila and the 1945 Constitution of the Republic of Indonesia..<sup>4</sup>

Recognition of customary constitutional law and its legal community was realized in the formulation of Article 18 of the 1945 Constitution of the Republic of Indonesia (UUD NRI) which was ratified by the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945 which stated that the division of Indonesia's territory into large areas and small, with the form of government structure determined by law, taking into account and bearing in mind the basis of deliberation in the system of state administration, and the rights of origin in regions that are special in nature.

Recognition of the existence of customary law in Indonesia has existed since the time of independence of the Republic of Indonesia, which until now formally this recognition was carried out by amendments to the 1945 Constitution of the Republic of Indonesia (UUD NRI). This is expressly regulated in Article 18B paragraph (1) and paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which reads:<sup>5</sup>

- a) The state recognizes and respects special or special regional government units regulated by law.
- b) The state recognizes and respects the customary law community units along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law.

Recognition along with its traditional rights must be based on the principles of the framework of the Unitary State of the Republic of Indonesia. This principle emphasizes that customary law community units are part of the Indonesian state whose position is very influential and guaranteed by the constitution in developing political, social, economic, legal and human rights to achieve resilience and security. Recognition of customary law community units in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia above, provides limitations or requirements so that a certain community can be recognized as a customary law community. There are four requirements for the existence of a customary law community unit, namely: (a) still alive; (b) in accordance with community developments; (c) in accordance or not with the principles of the Unitary State of the Republic of Indonesia; (d) in accordance with what is regulated in the law.

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<sup>2</sup> faharudin Faharudin, 'Prinsip Checks and Balances Ditinjau Dari Sisi Dan Praktik', *Jurnal Hukum Volkgeist*, 1.2 (2019), 115-28 <<https://doi.org/10.35326/volkgeist.v1i2.97>>.

<sup>3</sup> Abrar Saleng, *Asesmen Hak Kepemilikan Tanah Adat Di Wilayah Konsesi PT. Vale Kabupaten Luwu Timur* (Makassar: Lembaga Penelitian Pengabdian Masyarakat (LP2M) Universitas Hasanuddin, 2020).

<sup>4</sup> Barzah Latupono, 'Perlindungan Hukum Dan Hak Asasi Manusia Terhadap Pekerja Kontrak (Outsourcing) Di Kota Ambon', *Sasi*, 17.3 (2011), 59 <<https://doi.org/10.47268/sasi.v17i3.366>>.

<sup>5</sup> Muslimin Su' ud, *Kompilasi Hukum Adat Perkawinan Di Sulawesi Tenggara: Tolaki, Buton, Muna, Moronene Dan Bugis Makassar* (Kendari: Scotchom, 2011).

Law Number 22 of 1999 has been revised, one might even say replaced by Law Number 32 of 2004 and then Law Number 12 of 2008. When viewed from its spirit, Law Number 32 of 2004 seems to be directed to strengthen regional autonomy, namely by revising the implementation of regional head elections from originally being elected by DPRD to being directly elected by the people. However, if examined in more depth, it will be found some enthusiasm to withdraw decentralization and regional autonomy, so that the Law is replaced again with Law Number 23 of 2014.<sup>6</sup> The consequences of recognizing customary law community units include: recognition of customary law community units as legal subjects; recognition of customary governance structures and governance; recognition of customary property rights, including customary rights and recognition of customary law.<sup>7</sup>

Local wisdom is ideas or values, local or local views that are wise, full of wisdom, have good value embedded and followed by members of the community. The values of this local wisdom have been taught from generation to generation by parents to their children, because it is hereditary, recognizing the elements of local wisdom in a society is very important in the process of empowerment and development for them. Often development is seen as wrong, by assuming that development is a change in values, the construction of luxury buildings, even the transformation from traditional society to modern society.<sup>8</sup>

Remembering the views of Frederich Carl Von Savigny stated that: "Das Recht Wird Nicht Gemacht, es ist und wird dem volke" means that the law was not made, but grew and developed together with the society in which the law applies.<sup>9</sup> The concept of customary state administration includes; provisions regarding their position, government structure, organization of positions in them and so on, regarding other original state law associations (village, curia, gampong, etc.).<sup>10</sup>

Even though the status of the Sultanate of Buton had ended and joined the Unitary State of the Republic of Indonesia (NKRI) in 1960. In its development, cultural values have been maintained and maintained by the people of Butonese, especially in administering government in Baubau City. Value conformity is the ideal of the Baubau city community so that it can be achieved and can succeed well in all dimensions of social and state life. The government of the Sultanate of Buton had been formed based on the Binci-Binciki Kuli philosophy of life. The Dignity of Seven Constitution, which is called Sarana Wolio, was made and stipulated by Sultan La Elangi Dayanu Ihsan al-Din and some writers call it Dignity Seven, which was an agreement between the rulers of the Buton sultanate at that time by combining elements of tradition or customary law with elements of Islamic religious law.

If you look further, the cause of deviant conditions is due to the fading of morals and the fading of the values of the coolie-bhinciki philosophy, there is still a lack of

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<sup>6</sup> Kardin Simanjuntak, 'Implementasi Kebijakan Desentralisasi Pemerintahan Di Indonesia', *Jurnal Bina Praja*, 07.02 (2015), 111-30 <<https://doi.org/10.21787/jbp.07.2015.111-130>>.

<sup>7</sup> Mulyanto -, 'Penguatan Masyarakat Hukum Adat Dalam Undang-Undang Nomor 6 Tahun 2014 Tentang Desa Dari Perspektif Kajian Yuridis', *Journal of Indonesian Adat Law (JIAL)*, 2.3 (2018), 74-104 <<https://doi.org/10.46816/jial.v2i3.8>>.

<sup>8</sup> Muhammad Takdir Mursak, 'Penguatan Nilai-Nilai Kearifan Lokal Dalam Penyelenggaraan Pemerintahan Desa Di Kecamatan Sinjai Tengah Kabupaten Sinjai Oleh': *Jurnal Ilmiah Administrasita*, 10.02 (2019), 138-45.

<sup>9</sup> Bushar Muhammad, *Asas-Asas Hukum Adat (Suatu Pengantar)* (Jakarta: Pradnya Paramita, 1987).

<sup>10</sup> Bagir Manan, *Konvensi Ketatanegaraan, Cetakan Pertama* (Yogyakarta: FH UUI PRESS, 2006).

socialization carried out in all areas of life both within the family, community and in the implementation of government. This is where it is hoped that the government must be oriented towards local cultural values in order to encourage the participation of all levels of society to help the success of development in Baubau City.

This fact shows that the law on the implementation of government which is required in a substantive law is responsive to the conditions, values and aspirations of the community where the law is applied. For this reason, one of the efforts that can be taken is to develop the legal substance of regional regulations and the implementation of governance that is in line with and rooted in the cultural values of the community. The cultural values contained in the Martabat Seven Constitution and those that exist in the life of the Buton people are appointed as one of the materials in the development of customary constitutional law. The values of customary constitutional law which are part of the Bhinci-bhinciki kuli philosophy, grow, take root and develop in line with the level of civilization achieved in the interaction of fellow human beings in implementing government.

## 2. METHOD

This research took place in Baubau City, Southeast Sulawesi Province. This research approach is the Legislative Approach, Historical Approach and Conceptual Approach. The main characteristic of empirical legal science writing in conducting legal studies lies in the source of the data. Data collection techniques used in this research to obtain data and information are as follows: Interview and Document Study (Library Research). Data obtained from the field both primary and secondary data were analyzed using qualitative analysis techniques, then presented in a descriptive form.<sup>11</sup>

## 3. RESULTS AND DISCUSSION

### 3.1 In Regional Regulations

Article 18 paragraph (1) of the 1945 Constitution of the Republic of Indonesia hereinafter abbreviated as the 1945 Constitution of the Republic of Indonesia states that "The State of Indonesia is divided into provincial regions and the provincial regions are divided into regencies and cities, each of which is a province, regency and the city has regional government, which is regulated by law. Whereas Article 18 of the 1945 Constitution of the Republic of Indonesia paragraph (2) as a region expressly states: "Provincial, city/regency governments regulate and manage their own government affairs according to the principle of autonomy and co-administration." The implementation of regional government is then carried out based on the principle of broadest autonomy, except for government affairs which are determined by law as the affairs of the Central Government.<sup>12</sup>

In legal theory, a legal product as a rule must be able to meet 3 (three) criteria to be said to be a legal product that has enforceability, namely: 1) The law applies juridically if its provisions are based on norms of a higher level or if they are formed according to a stipulated method. or if it shows necessity between a condition and its consequences), 2) The law applies sociologically if the rule can be enforced even though the community does

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<sup>11</sup> Mukti Fajar dan Yulianto Achmad, *Dualisme Penelitian Hukum Normatif Dan Empiris* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>12</sup> Benjamin Carel Picaully and Natanel Lainsamputty, 'Sasi', 26.28 (2020), 582-92 <https://doi.org/10.47268/sasi.v26i4.>>.

not accept it (according to the theory of power) or the rule applies because it is accepted or recognized by society, 3). The law applies philosophically if it is in accordance with the ideals of law as the highest positive value.<sup>13</sup>

The implementation of legal values is intended to be able to elevate and make these legal values as one of the legal materials in legislative activities that also fill and animate each regional regulation and are related to the implementation of regional government. In the English-Indonesian dictionary written by John M. Echols and Hassan Shadily, local means local, while wisdom is the same as wisdom, full of wisdom, of good value, which is instilled and followed by members of the community.<sup>14</sup> Local wisdom is all forms of knowledge, belief, supervision or understanding as well as customs or ethics that guide human behavior in life in an ecological community. So this local wisdom is not only related to knowledge and understanding of indigenous peoples about humans and how relations between all residents of this community must be built.

The implementation of legal values is intended to be able to elevate and make these legal values as one of the legal materials in legislative activities that also fill and animate each regional regulation and are related to the implementation of regional government. Likewise with its application in real life with or without going through legislation. The legal value of the Dignity of the Seven Sultanate of Buton Constitution in regional regulations and in daily activities is of course very much determined by the real role of all parties involved, both the government as the policy maker and the community. The formation of regional regulations in which criminal sanctions are stipulated, in a democratic legal state is actually a deterrent factor so that citizens can better understand that violations of regional regulations can be punished. According to the author, existing criminal sanctions in regional regulations aim to repair individual and social damage caused by criminal acts. Ideology is the basis for regulating human life in the life of the nation and state, having a principle (basic) of thought, method and operational thought in a detailed and systematic manner, originating from the ideological principle of thought.<sup>15</sup> A.R. Lacey, stated: "principles may resemble scientific laws in being descriptions of an ideal world, set up to govern actions as a scientific law are to govern expectations". This shows that the legal principles are broad in scope in the sense that they can become the scientific basis for various legal rules/rules to regulate human behavior that gives rise to the expected legal consequences.<sup>16</sup>

Implementation of regional regulations in the form of levies, for example land and building taxes, permits and parking can usually take place as expected. The community members are aware and called upon their obligation to pay. In other Regional Regulations, for example cleanliness, public order and public safety and building permits, in general these Regional Regulations are not implemented properly, there are obstacles that always get in the way and the Civil Service Police Unit assigned to enforce Regional Regulations is often helpless or even allows violations of Regional Regulations, even if they have to enforce Regional Regulations from community members, in turn they have been supported by the TNI and Polri.

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<sup>13</sup> Eliza Meiyani, 'Peranan Kearifan Lokal Dalam Peraturan Daerah', *Jurnal Baca*, 4.1 (2019), 56–72.

<sup>14</sup> Irene mariane, *Kearifan Lokal Pengelolaan Hutan Adat*, (Jakarta: RajaGrafindo Persada, 2014).

<sup>15</sup> Andi Azikin, 'Konsep Dan Implementasi Ideologi Pancasila Dalam Perumusan Kebijakan Pemerintahan', *Jurnal Kebijakan Pemerintahan*, 2018, 77–90 <<https://doi.org/10.33701/jkp.v1ino.2.1098>>.

<sup>16</sup> Dewa Gede Atmadja, 'Asas-Asas Hukum Dalam Sistem Hukum', *Kertha Wicaksana*, 12.2 (2018), 145–55 <<https://www.ejournal.warmadewa.ac.id/index.php/kertawicaksana/article/view/721>>.

The Regional Regulations of Baubau City in the Regional People's Representative Council (DPRD) of Baubau City and the Legal Department of the Baubau City Government obtained data from 2018-2020 as many as 23 Regional Regulations. become a problem that exists in the community or in other words really becomes a community need.<sup>17</sup>

Forming regional regulations is basically not an easy job, because it requires people who have certain local wisdom values (capacity in the field of knowledge and experts in the technical field of design). One of the things that must be understood by every drafter of laws and regulations (legal drafting) is to properly and correctly formulate the basis of good laws and regulations. To be said to be a good regulation, a regional regulation must meet the requirements explicitly contained in Article 139 of Law Number 32 of 2004 concerning Regional Government which states that the public has the right to provide input orally or in writing in the framework of preparing or discussing draft regional regulations.

### 3.2 In the Implementation of Government

Parameters of the Regional Government of Baubau City in realizing good governance (good local government) are still trying to improve services to the community and empower citizens in every development. In order for good local government to become a reality and run as it should, commitment and active involvement of the local government and the community is required. Therefore, in the administration of regional government leadership is needed for regional heads who have the ability, are creative, responsive, honest, trustworthy, democratic, and obedient to principles and have leadership insights that are characterized by local wisdom. Thus, the wheel of regional government which is run on the principle of the widest possible autonomy is able to create good and accountable regional government.

In the era of reform and regional autonomy, it has provided space and opportunities for each region to develop and maintain culture and develop local wisdom values and cultural history, as long as this does not conflict with the basic principles of democracy which provides a mechanism for holding people's sovereignty. In essence, Indonesian people have different traditions, ethnicities, and local wisdom backgrounds.<sup>18</sup>

*Local genius is local brilliance which is really important to be a reference for local government, not only to maintain and preserve it, but also to create excess values which are then developed as a barometer for developing the region. The Po-Lima program is absorbed from the cultural heritage of Buton. This model contains the substance and effectiveness of a leader which is determined by the interaction between employee orientation related to followers, tasks and organization, this is inherent in a leadership position.*

Accelerating the achievement of economic, social and environmental welfare requires strong and effective policies and the role of the government in managing the course of sustainable development in accordance with the vision and mission of development. To realize the accelerated achievement of community welfare, effective planning is carried out and the participation of development actors in a coordinated manner. Law Number 23 of 2014 concerning Regional Government,

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<sup>17</sup> Wawancara dengan Kepala Bagian Hukum Sekretariat Daerah Kota Baubau (Syarifuddin Kube, SH), tanggal 13 April 2021.

<sup>18</sup> Verawati Ade and Idrus Affandi, 'Implementasi Nilai-Nilai Kearifan Lokal Dalam Mengembangkan Keterampilan Kewarganegaraan (Studi Deskriptif Analitik Pada Masyarakat Talang Mamak Kec. Rakit Kulim, Kab. Indragiri Hulu Provinsi Riau)', *Jurnal Pendidikan Ilmu Sosial*, 25.1 (2016), 77 <<https://doi.org/10.17509/jpis.v25i1.3671>>.

that the polarization of the formulation of the development planning concept is focused on strengthening the role of the Regional Government and increasing community participation. Therefore, the elaboration of the vision and mission of the elected Regional Head into a formula that can be understood and its success is measured, is carried out by taking into account the medium-term development vision and mission of the City of Baubau.

The desired findings and expectations in this case the government can accelerate development. Of course, this can be demonstrated by the commitment of a government leader in applying existing leadership principles and role models by always developing innovations and initiatives to bring up new tips to improve existing concepts. Everything is in order to generate morale, create learning organizations, build commitment to increase and accelerate organizational performance in achieving the vision and mission of government. The meaning of how a leader in implementing government tips, combines the potential of self-strength (authority) and intelligence. According to him, this must be synergized with the values of local wisdom (moral). Because this will touch all values and become part of life. The substance of values is a universal value, in the form of inspiration and ancestral messages in Buton as a way of life. Even though the Sultanate no longer exists, this value applies to all aspects of life.

The shift of officials or the appointment of echelon II officials must comply with regulations in force in Indonesia. In terms of echelon II appointments, the local government involves the State Administration Agency (LAN) and the State Civil Service Agency (BKN) to carry out fit and proper tests, to obtain information about the personal qualities of candidates for regional apparatus organizations (OPD). The Regional Secretary as the team leader, ensures that the selection is carried out in accordance with the stages to produce 3 (three) candidates. After selecting 3 (three) Mala people, the next step is to recommend the Mayor of Baubau to choose one of the three people. Of course, the Mayor as the regional head will choose based on understanding and knowledge, one of which is about Butonese cultural values, and a constructive way of thinking and understanding. with the Mayor's vision and mission and it is hoped that the elected will translate the Mayor's thoughts as regional head.

The regional head of Bhinci-Bhinciki Kuli cultural values in the Baubau City Government includes a culture of shame through the expression pomae-maeaka; meaning shame in doing disgraceful things such as KKN, a culture of caring for each other through popia-piara expressions, a culture of loving each other through poma-maasiaka expressions; and a culture of mutual respect through expressions of poangka-angkataka, so as to create a harmonious, safe, serene and peaceful atmosphere. Teachers value their students, parents love their children, and leaders value their subordinates. Subordinates who excel are given gifts/rewards such as salary increases and regular attention to promotion. it was recorded that 10 state civil servants (ASN) were involved in KKN cases, starting from Echelon Level II and Level II officials. III to ordinary staff from several Baubau City service agencies who have been dismissed by virtue of a court decision due to acts of corruption, collusion and nepotism.

In terms of supervising cultural values within the bureaucratic state civil apparatus (ASN), the Mayor is the sole supervisor, but this supervision is given to every level of government, for example the Regional Secretary oversees all regional civil servants, each agency head. Service heads, expert staff supervise their subordinates, so that harmony and trust emerge from top to bottom. The application of the quality of values depends on ASN

because the ASN in Baubau City is 4,930 people and it is certain that not all of them follow and implement it, for example, some of the rice yields are good and some are not. According to ASN, those who violate it will be given sanctions by giving advice and warnings at every level and some have been given sanctions of dismissal. Every bureaucracy that complies will be appreciated and those who appreciate it will be increased.

The officials/state apparatus sought are those who are honest, clean and capable and always do good and are free from reprehensible acts, such as corruption (robbery at their office), collusion and nepotism. In order to realize ethics and morals in administration, the conception regulated in all religions needs to be applied in the administrative process, such as don't kill, don't steal, don't commit adultery, don't lie, and don't drink alcohol (now liquor, narcotics and the like) which are intoxicating.<sup>19</sup>

all elements of nature. Local wisdom is more holistic concerning microcosm and macrocosm life. Local wisdom is a reflection of morality based on taboo principles and can only be understood by traditional frameworks. Local wisdom also has local characteristics reflecting the characteristics of the local community.<sup>20</sup>

Law is an important aspect of society that aims to implement and form a comfortable and just society. However, sometimes some people ignore the existence of that law. Not infrequently the law is violated, moreover its function is manipulated by people who have interests or people who still consider the law unimportant in society, so that person is a person who is not aware of and does not obey the law.<sup>21</sup>

Mayor's Decree Regarding Disrespectful Dismissal at Their Own Request as Civil Servants in 2018 of 2 people, Mayor's Decree Regarding Disrespectful Dismissal at Their Own Request as a Civil Servant in 2019 of 1 person, and Mayor's Decree Regarding Disrespectful Dismissal at Their Own Request as a Civil Servant in 2018 2020 as many as 1 person, Decree of the Mayor of Baubau Regarding Dismissal for Committing a Criminal Act of Position or Crime Related to the Position in 2021 as many as 10 people and Mayor's Decree Regarding Disrespectful Dismissal at His Own Request as a Civil Servant in 2021 as many as 2 people. The desired findings and expectations in this case the influence of government can accelerate development. This can be demonstrated by the commitment of a government leader in applying existing leadership principles and role models by always developing innovations and initiatives to bring up new tips to improve existing concepts. Everything is in order to generate morale, create learning organizations, build commitment to increase and accelerate organizational performance in achieving the vision and mission of government.

The meaning of how a leader in implementing government tips, combines the potential of self-strength (authority) and intelligence. According to him, this must be synergized with the values of local wisdom (moral). Because this will touch all values and become part of life. The substance of values is a universal value, in the form of inspiration

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<sup>19</sup> Musdalifah, 'Nilai - Nilai Kearifan Lokal Sebagai Penuntun Tindakan ( Action Guide ) Pada Aspek Etis ( Etika ) Dalam Administrasi', *Meraja Jurnal*, 1.3 (2018), 45-54.

<sup>20</sup> Eko Noer Kristiyanto, 'Kedudukan Kearifan Lokal Dan Peranan Masyarakat Dalam Penataan Ruang Di Daerah (Local Wisdom Position and Role of Society in Spatial Planning in the Region)', *Rechts Vinding*, 6.2 (2017), 159-77.

<sup>21</sup> Muhammadiyah Kotabumi, Muhammadiyah Kotabumi, and Ruhly Kesuma Dinata, 'Universitas 1 Muhammad 1 Universitas Ruhly Kesuma Dinata, 2', 4.2 (2021), 154-67.



and ancestral messages in Buton as a way of life. "Even though the Sultanate no longer exists, this value applies to all aspects of life.

In the people's economy in the agricultural sector there are harvests, rice production, shallot production, livestock production, agricultural equipment assistance and livestock seed assistance, developments in the realization of regional original income (PAD) in 2019 amounting to Rp. 67,321,910,993, in 2020 Rp. 85,976,625,925, and in 2021 it is Rp. 87,011,274,771. The progress of Baubau's macroeconomic indicators in 2019-2021, namely the human development index in 2019 was 74.67, in 2020 it was 75.40, and in 2021 it was 75.90. Meanwhile, GRDP at current prices (ADBH) in 2019 was 8,251,064.01 million, in 2020 it was 9,037,831.28 million, and in 2021 it was 9,075,847.22 million. Then, the inflation rate in 2019 was 2.83, in 2020 it was -0.56, and in 2021 it was 1.73. The labor force participation rate in 2019 was 67.89 percent, in 2020 it was 63.43 percent, and in 2021 it was 66.12 percent. Meanwhile per capita spending in 2019 was 1,131.250 million, in 2020 1,157,034 million, and in 2021 it was 1,070,599 million.

Departing from the mental condition and character in society, including the mentality of leaders who have fragile morals, the spread of criminal acts of corruption, drug trafficking, juvenile delinquency, terrorism, radicalism, anarchism, individualism, and intolerance, these problems have become the attention of President Joko Widodo to launched the idea of a mental revolution, a mental revolution became a national movement. This is in line with the view that in this case there must be an instrument as a guide and guide in efforts to realize a mental revolution. This instrument is the way of life of the Indonesian people, namely Pancasila. Also local cultural values that exist in each region as a way of life, norms, guidelines for behavior in interacting with the life of society, state, government, and belief in God.

Pemerintah Kota Baubau sudah mempraktekkan apa yang oleh rezim Presiden Joko Widodo menyebutnya Revolusi Mental. Mental masyarakat, mental aparatur sipil negara, dan mental. Implementasi nilai-nilai budaya Bhinci-Bhinciki Kuli di kota Baubau akan tercipta suatu suasana stabil, damai, dan kondusif. Di satu pihak masyarakat akan tenang dan aman dalam beraktifitas dan di pihak lain pemerintah (para pemimpin) akan lebih fokus dalam mengelola proses pembangunan. Perencanaan akan tersusun dan terprogram secara sistematis. Organizing and structured various development activities will run smoothly without significant obstacles. The implementation of BBK cultural values which have so far faded due to shifting values and the influence of globalization will be difficult to revitalize and implement in real terms without the wisdom of government leaders. it takes the ability of a leader to concoct and combine various factors of leadership strategy which includes ability, strength. Opportunity, culture and intelligence.

The definition of good governance according to UNDP is as a synergistic and constructive relationship, between the state, the private sector and society. In general, good governance contains the main elements consisting of accountability, transparency, openness and the rule of law. These elements include:<sup>22</sup> (1) Accountability (2) Transparency, (3) Openness and (4) Rule of law. Based on this matter, UNDP (the UN agency for the 1996 development program) formulated the characteristics of good governance as follows: Participation; Law enforcement; Transparent; responsiveness; Consensus-oriented; fair; Effectiveness and efficiency; Accountability; Strategic vision; and Interrelatedness.

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<sup>22</sup> Sunarso, *Pendidikan Kewarganegaraan* (Yogyakarta: UNY Press, 2013).

Another effort in serving the community is having a community satisfaction index (IKM) program. The government is targeting the community satisfaction index (IKM) to reach 79% in 2021, because improving the quality of public services is the most strategic change in the bureaucratic reform program and its impact will be felt directly by the community. These services include public infrastructure services for transportation, agriculture, education, health, clean water, food, housing and public facilities. Meanwhile, in services, including health, licensing and non-licensing administrative services. In 2018 the PAD of Baubau City was 67.32 billion and increased by 26.55% in 2020 of 87.01 billion. Another effort in serving the community is having a community satisfaction index (IKM) program. The government is targeting the community satisfaction index (IKM) to reach 79% in 2021, because improving the quality of public services is the most strategic change in the bureaucratic reform program and its impact will be felt directly by the community. These services include public infrastructure services for transportation, agriculture, education, health, clean water, food, housing and public facilities. Meanwhile, in services, including health, licensing and non-licensing administrative services. In 2018 the PAD of Baubau City was 67.32 billion and increased by 26.55% in 2020 of 87.01 billion.

#### 4. CONCLUSION

Implementation of the Legal Values of the Dignity of the Seven Constitutions The implementation of local government and laws and regulations as well as daily life has not been maximized. Regional Regulations and Mayor regulations have not been used as a basis for consideration in the formulation of legal rules. Whereas in real life the application of the legal values of the Martabat Seven Constitution is still very limited and is determined more by the role of local traditional leaders. A stable, peaceful and conducive atmosphere is created, the community will be calm and safe in their activities and on the other hand the government will be more focused on managing the development process. Planning will be arranged and programmed systematically. Organizing and structured various development activities will run smoothly without significant obstacles. Implementation of cultural values that have faded due to shifting values and the influence of globalization will be difficult to revitalize and implement in real terms without the wisdom of government leaders. This wisdom is realized based on the strength or authority of the leader over the power of law and requires the ability of a leader to concoct and integrate various factors of leadership strategy which include ability, strength, opportunity, culture and intelligence.

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